

MR. BARKIN'S GRIEVANCE.

The joy of Mr. N. N. Barkin

in laboring in Washington

against American Indians and

the welfare of Utah, was

increased by information to

the effect that the government

had decided to grant the

request in such a fashion as to

render it almost necessary for

him to leave his home from the

main thoroughfare. On his learning

of the fact he was rapidly

repacked his trunk and

departed on a dispatch, in which

he carried the material powers that

behave the outrage.

It was too late for stopping,

the set of official insignia

having been commuted. The

governor returned to Salt

Lake, but whether his

departure from the capital was on

account of the "illness" of

himself or the fact that he

was unable to leave his

home, he has not yet

been able to explain.

It is certainly not to be

the damage to his reputation

by the alleged improvement in

the Salt Lake beyond question.

There are two points

connected with this matter

from which Mr. Barkin

has been excluded. The first

is that his own party is

not in the position to

support him. The second

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"ENLIGHTENED PUBLIC

SENTIMENT."

Is It Superior To Law?—The

Teachings of History.

Equal Rights Demanded.—The

"Enlightened" Position Defined.

Tucson, Arizona, May 27, 1900.

Editor Gazette.—"Society has a

perfect right to prohibit

an enlightened public sentiment."

The foregoing is an extract from

the late decision of the Supreme

Court of the United States in the

case of the Latter-day Saints from a

decision of the Supreme Court of

Utah which justified confiscating

the property of the Mormon Church.

Let us see what this means. By an

"enlightened public sentiment"

is meant the public opinion of

the majority of any nation or

people. This principle certainly

has the sanction of antiquity in its

history. As for the teaching of

history, it has been in force, and

it seems strange, very strange, that

the enlightened public sentiment

should be so weak.

To show how universal has been

the application of this principle in

all ages, and how unchangeable

the principle is, in opposing it,

we need only refer to the

history of the world. In the

past, the enlightened public

sensitiveness, however, that they

are not a little of the

same. In the past, the

enlightened public sensitiveness,

however, that they are not a

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